Scholem – a Meditation on his Discussions of Jewish Kabbalism

By Shomit Sirohi

Again for Soulseek – imagine documenting Tel Aviv's life in the sense of simple things – like collecting images, and Jewishness discussions – education, reading, and such music with kind generous people – women to be interested in refined men only, and perhaps even sexually promiscuous if in fact that is Jewish – that old criticism of simple life with conservative values – a simple criticism that their lives are always the worst choice in even dressing up – what happens then to our critical Messianic power – in the winter being critical about the sense of a building in Tel Aviv, and a critical power which argues to be instead about its nature, the nature of its perhaps organisational idea of Greek styles instead Sirohi argues – agreed.

I. Why not remain Jewish? Why argue against Messiah?

In fact the fundamental re-iteration of this point to Walter Benjamin, guiding him against in fact Marxism at all – unless it is Jewish becomes the process of letters he writes Scholem. As an anecdotal evidence of the Jewish love for writing letters to people who especially are Marxist and Jewish – which becomes anecdotal evidence on the lives of Jewish people – just spent at home being Jewish, collecting books, and writing letters, perhaps abusive to the process that withdraws from theology, and a love for games and even music, photographs – such Jewish things – which develops in Scholem as –

II. To be refined then is to criticise

In fact then critical powers are necessary, but also refined jokes, happiness for all – now produce the critical power of critical Marxism – not to be Marxist unless it is theological Marxism – it is critical then of everything – that food you have, that job you choose, that wage you

collect, that business of publishing – all of these daily life things which then includes that psychoanalytic choice of books to read as a analyst or patient – all of this receives severe criticism in Scholem – collect instead a set of refined works – and organise a simple library and read instead of participating in the dismal crowds of mediocre students in some university – that then is genius – you see when Judaism forms – it speaks of a Hebrew tradition – intellectual works with some notes like this.

III. Photograph interpretation

Scholem is busy looking to hang Walter Benjamin in Israel – he is busy sounding about Faulkner even in fact Martin Heidegger – and arguing why not then argue that there is Jewish writings – as well – which sounds like violence on the Jewish people in the sense of violence which is criticism – to be critical is to be violent – violent criticism then of the mediocre.